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the matter. If, on the other hand, he submitted to whatever punishment the Bear clansmen inflicted on him without resistance and apologized to them, then they would build him a new lodge and supply it with better goods than those which they had been compelled to destroy. 614 625

This is the way in which the soldiers act when they are on duty. They never jest and their word is a command. If it is not immediately obeyed, their next move is to punish. For that reason one generally listens to them and their commands. When they are not on duty they are the same as other people. Different members of the tribe are on duty at different times, for the leader changes them about frequently.

If a field of rice is found in some swamp or lake the Bear clan people are informed and they go over and keep watch over it and give every person an equal chance at picking it. If a person sneaks away and takes advantage of the others, the Bear clan people punish him. [222 262] [685]

The Bear clansmen guard the village almost all the time. When a council is held they guard the council lodge, and when a person is tried for some crime, particularly that of murder, a trial which generally takes place in the Thunderbird clan lodge, then they carefully guard this lodge, lest the prisoner try to escape or his relatives or confederates try to rescue him. [623 692 682]

Certain actions and remarks are not permitted in the Bear clan lodge. They are the following: 614 625 784

To peep into the lodge.

To make the remark that they live in a nice lodge.

To sit in the doorway.

To give a deep sigh or snort inside the lodge.

Should any person do one of these forbidden things, the Bear clansmen would be compelled to give the most valued thing in the lodge to the offender.

If a man seduced a woman, he was brought to the lodge of the Bear clan and severely whipped. If the soldier whipped him too severely, he in turn was whipped. 614 625 684

If a murderer was brought to the Bear clan lodge and the chief of the tribe asked that the man be freed, the rest of the tribe would beg the relatives of the murdered man to relent; but if the murderer was turned over to the soldiers, they would take him to the lodge of the murdered man's relatives and let one of them kill him. [622] 682

According to one informant, the Deer clansmen acted as servants to the Bear clan. 614

The Bear and the Wolf clans are friends, and although, as we indicated on page 201, each clan is paired off with another, the relationship of the Bear and Wolf clans is particularly intimate. It was even claimed that a Bear clansman would revenge the death of a Wolf clansman. For no other clans did the author hear this statement made. The women are addressed by the men and by each other as "my opposite," referring unquestionably to the positions in the council lodge. [551]

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159 Now
755 I know that it was because the evil spirit possessed me that I felt that
794 way. I was suffering from a disease. I even desired to kill myself:
276 I did not care to live. That feeling, too, was caused by this evil
[753] spirit living within me. Then I ate this medicine and everything changed. The brother and sister I wanted to kill before I became attached to and I wanted them to live. The medicine had accomplished this.

O. L.'s Description of the Peyote Cult

(Pl. 33, a)

159 John Rave belongs to the Bear clan, the members of which had
614 the functions of what might be called sergeants-at-arms. He and
[692] his ancestors used to be in charge of the *manupeci* (i. e., the ser-
68] geants-at-arms lodge), to which all malefactors would be brought for punishment.

159 Rave, although he belonged to this highly respected class of people,
794 was a bad man. He roamed from place to place. He has participated in all the ceremonies of the Winnebago, the medicine dance alone excepted. He had been married many times. Up to 1901 he was a heavy drinker. In that year he went to Oklahoma and while there ate the peyote. He then returned to the Winnebago and tried to introduce it among them, but none with the exception of a few
[77] relatives would have anything to do with it. This did not in any way discourage him, however, and he continued using the peyote, now and then getting a few converts.

159 There was not very much religion connected with it in the beginning
794 and the reason people drank it was on account of the peculiar effects
177 it had upon them. Nevertheless these Peyote people preached good things and gradually lost all desire for intoxicating drinks or for participating in the old Winnebago ceremonies. Then Rave began to do away with the old Indian customs. About four or five years ago the membership in the Peyote religion began to increase, for many people now noticed that those connected with the Peyote cult were the only people in the tribe leading a Christian life.

At this time the Bible was introduced by a young man named Albert Hensley (pls. 8, *d*; 9, *d*). He, too, had been a bad person, although he had been educated at Carlisle. Like Rave, he was a heavy drinker and fond of wandering.

During the last few years our members have increased so fast that now almost half the tribe belong to our religion. We all make efforts to lead a Christian life and we are succeeding very well.

794 We use the New Testament, especially the Revelations.

796 Our meetings take place at any time. We gather together in the
159 evening, and as soon as everything is in readiness the leader arises
[782] and offers a prayer called, "Turning themselves over to the care of the Trinity."